UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

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Jay G. Sigmund

Kagawa, the Saint of Japan
George Maychin Stockdale

What Can We Learn from Germany?
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The Study Table

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The Field

"The world is my country, to do good is my Religion."

Make War Illegal

I

An amendment to the Constitution to make war illegal, and to disarm the United States totally, is the purpose of a joint resolution (H. J. Res. 528) introduced March 17, 1936, in the House of Representatives by the Hon. Vito Marcantonio, of New York City.

The resolution was first introduced in the Senate by Senator Lynn J. Frazier of North Dakota, who has since re-introduced it at every session. Three hearings have been held before the sub-committee of the Senate Judiciary Committee, and it has been debated on the floor of the Senate.

The resolution, generally referred to as the Independent Disarmament Amendment, was drafted by the Women's Peace Union of 4 Stone Street, New York City, which believes that war and violence are always wrong in principle and disastrous in practice. The resolution is supported by the Pennsylvania Committee for Total Disarmament; also by the War Resisters' League, the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, the American Friends' Service Committee, the New History Society, and other anti-militarist organizations.

Commenting on its introduction in the House, Senator Frazier said:

"I am much pleased to have this Resolution introduced in the House and hope that hearings can be held which will help to create more sentiment for this measure, which is so important at the present time in view of the current war talk and also in view of the fact that we are leading in the mad rush of unheard-of peace-time appropriations to increase our Army, Navy and whole war system."

Proponents of the Disarmament Amendment in accord with military experts maintain that modern methods of warfare will make it almost impossible to shield the civil population from airplane attacks in the next war. This Disarmament Amendment would renew the experiment of a community without weapons successfully tried by the Quaker settlers in Pennsylvania. Advocates of total disarmament urge the application of this prin-

(*Continued on page* 59)

UNITY

"He Hath Made of One All Nations of Men"

Volume CXVII MONDAY, APRIL 6, 1936 No. 3

IMMORTALITY

The soul, which cannot die, merits all the moral and intellectual improvement we can possibly give it. A Spirit, formed to live forever, should be making continual advances in virtue and wisdom.

Is it not strange, my friends, that, after all I have said to convince you that I am going to the society of the happy, you still think this body to be Socrates? Bury my lifeless body where you please, but do not mourn over it as if THAT were Socrates. . . .

I entertain a good hope that something awaits those who die, and that it will be better for the good than for the evil, as has been said long since.

—*Socrates,* 469 *B.C.*

GOD—AND DISASTER!

We watched day after day, during the unprecedented flood disasters of last month, for some reference to the sins of men and the wrath of God. Nothing could have been more natural, perhaps inevitable, than such a thought as this in the minds of a people long trained to orthodox Christian thinking, for, in those dreadful days of vastly swollen streams engulfing cities and towns and miles of the open countryside, it seemed as though the Flood were come again. Noah's Ark would have been welcome in Cumberland, Johnstown, Wheeling, Marietta, Springfield, Hartford, but in none of these places was there one so wise as the ancient mariner of "Genesis." The whole experience seems to throw light back upon what really happened in that early day at the beginning of the world. Where did the legend arise if not in the remembrance of some man so wise in the winter season that he foresaw the floods of a tempestuous spring, as any commonsense man in this day might have foreseen these Ohio and Pennsylvania and New England floods after a winter of unparalleled precipitation of snow locked in icy wildernesses by arctic cold. What did we suppose would happen when all this stupendous accumulation of frozen water thawed and started for the sea? In Noah's day, of course, there was no adequate explanation of such a phenomenon but the wrath of God. There may still come some such explanation, if we listen intently enough. But we are none the less impressed with the fact that such voices of superstition are hardly heard, since men's minds seem at last taught and trained to interpret life in terms not of the supernatural but the natural. There would be an added terror to this disaster if men thought that God was at work like Jehovah of the Old Testament. As it is, men are calmed, even amid their distresses, by the thought that this is only one more working of the law of cause and effect. Within man's hands there lies the power to stop this thing, if he will but find the cause and act. We remember that Dayton, Ohio, had a terrific flood some years ago. Immediately after, dams and reservoirs and watersheds were built—and Dayton is now safe!

HITLER GAMBLES IN WAR AND PEACE

Hitler's invasion of the demilitarized Rhineland will not develop into war, but rather open up a desperate attempt on the part of the whole European continent to fix a new peace status to take the place of the old so completely smashed by the Nazi Fuehrer. The meaning of Germany's action a month ago is as plain as the noonday sun—that Hitler's perfectly consistent, thorough-going, ruthless determination to destroy the Versailles Treaty, restore the rights of Germany, then make the Reich the military master of the continent, and fulfil his purpose of a new triumphant empire, has proceeded one more terrific step upon its way. We have simply got to rid ourselves of any last vestige of an idea that Hitler is not going to do what he has said from the beginning he proposes to do. The most terrible parts of his foreign program, like the most terrible parts of his domestic program, he will carry out as and when he sees fit. Nothing will be allowed to stand in his way—mercy, wisdom, pledged faith, the public opinion of the world, peace, order, and goodwill. The notion so widely propagated, for example, that the Reich would "be good" pending and during the Olympic Games is now seen to be ridiculous. In this latest move, so well calculated, incidentally, to stir afresh the enthusiasm and sacrifice of the German people, Hitler is obviously gambling with war and peace. There was something more than a possibility that, when those troopers of his went marching into the Rhineland, war would follow—as, indeed, war may follow now! A border incident, a stupid military officer, an irresponsible cabinet minister, and another Armageddon will be upon us. But Hitler, with characteristic demagogic fanaticism, was and is ready to take the risk. And the irony of it is that he has righteousness on his side in so far as his Rhineland move is one more stroke to break the fetters iniquitously

imposed upon the German people at Versailles! France and her Allies, as though in punishment of their offense, are now thrown into the position of defending the indefensible. There is no way out—and apparently Britain sees it!—but to accept a *fait accompli,* and, at last, before too late, forge through the League of Nations a status of European peace which may endure at least for a time.

EACH FOR HIMSELF!

If or when war comes in Europe, the reason will be clear for all to see. Each European power, bent to the selfish service of its own especial national interests, has refused to unbend in any way that will avoid war or preserve peace. Not a single state interested in the general welfare, but all seeking their own advantage at any cost, even that of the destruction of civilization itself! Take Germany, for example! The Reich had a case, and a good case, for her armed invasion of the Rhineland. But why did this case have to be spoiled by a show of arms that sent a shudder 'round the world? Because at bottom Hitler was not seeking a redress of just grievances, which he could have secured by patient negotiation, but was taking that one more step in the progress of nationalistic empire which is now his set deliberate purpose. Take Italy! What is Mussolini doing but having his will with Ethiopia though all the world is bathed in blood? Take France! She was red-hot for sanctions against Germany after the invasion of the Rhineland, but was utterly lukewarm in the same case for sanctions against Italy, because she hates and fears and would destroy Germany in her own interest, and in this same interest would keep on friendly terms with Italy. Take Britain! Why did she not want to enforce sanctions against Germany, when, under identical circumstances, she moved her whole fleet into the Mediterranean to force Italy to come to terms? Because in the former case it was to her advantage to deal mildly with Germany, and in the latter case, with Egypt, the Nile, Suez, and all the Near East at stake, it was to her instant advantage to stop Italy in her tracks. Not an international viewpoint anywhere! Not a single country ready to do anything but boost herself at the expense of others! As long as this sort of thing goes on, new international conferences will be futile, and war sooner or later inevitable. We got peace on this continent because there came a time when each and every one of thirteen separate and independent sovereignties was willing to subordinate its own interest to the common interest. When is that time coming in Europe?

MAKING A JEST OF WAR

Laugh at war, make it ridiculous, "crack" at it as well as curse it—is there any surer way of getting rid of this atrocious evil? It is because that new war book from England, *Roll On, Next War,* so sturdily refuses to take war seriously that we count it in many ways the most effective piece of pacifist literature that we have seen in years. Similarly do we chuckle in unholy glee at the action of Princeton students in organizing their new society of "Veterans of Future Wars," and Vassar students their society of "Future Gold Star Mothers." Already the militarists are raving against these gorgeously satirical movements—and why not, for they strike at war a fatal wound right in the funny bone. The student "Veterans" claim, with what admirable show of reason, that they should be paid a Bonus now, while they are still alive to enjoy it. Most of them will be killed in the next war, and these are the very ones who are most deservedly entitled to the Bonus. *Before* is better than *after* in a case like this—so what wonder that the boys are clamoring for their booty now! The "Future Gold Star Mothers" have also a reasonable demand. It is that they be taken abroad forthwith by the government to see the graves of their putative sons—or at least the land in which these graves will be dug. This is a guaranty that these mothers may do their mourning while there is yet time—an example of admirable foresight! All this will cost money. But what is money these days? Already a cooperating group of students has hit upon the fruitful idea of getting the required sums by taxing the undistributed surpluses of the WPA. Failing this, we can always add to the national debt. Other ideas will come along, for now that we have really gotten started on this business of ridiculing war and veterans and all the rest of the tommyrot there ought to start a gale of laughter which will sweep the land. Keep at it, boys and girls! You have only scratched the surface of the rich treasure of this nonsense. Joke until every uniform and banner, every appeal to patriotism and every cry of honor has become a thing of shame as well as merriment. Cervantes killed a decadent chivalry with a single book. War may well yield to the lampoons of ingenious minds.

RECOVERY, RELIEF AND UNEMPLOYMENT

The administration insists that recovery is well advanced, and figures of production, corporation dividends and the like seem to sustain the contention. But what is recovery worth, in the long run, if relief and unemployment remain untouched, or grow steadily worse? Relief figures are appalling. The latest estimate places 24,000,000 persons on some kind of government dole, with costs forecast as larger for 1936 than 1935. This after all these months of PWA and WPA, which were going to relieve relief and therewith justify the expenditure of the colossal sum of $4,200,000,000! But unemployment figures are even worse. Thus, according to the American Federation of Labor, there was a bigger increase of unemployment in Janu-

ary than in the corresponding month for five years past, with the total estimate of the idle placed at 12,626,000. The hole in the pipe line, in other words, is larger than it ever was. Improved business, enlarged production, increased wealth are all being poured into the line, with no other result than that of increasing the loss and waste which mean in the end destruction. Remember, if you will, the enormous rise in the national debt since Mr. Roosevelt took office, and then realize that relief and unemployment are more serious today than they were three years ago—billions upon billions of money poured into the gutters, with nothing to show for it, as regards the actual condition of the people!—and you have some idea of what we are up against. What is happening, and not happening, as a matter of fact, demonstrates to perfection what UNITY has always said that the President has been doing—namely, keeping the old capitalistic machine running a little while longer. His vast expenditures have boosted prices, these prices have restored profits, profits have started up business, business has given money to the owners—and the workers, the people, are just exactly where they were when the whole thing started. There's no recovery in this. We've got to have something far more drastic, more intelligent if we are to get anywhere, or even avoid swift disaster!

THE ELEVATOR STRIKE IN NEW YORK

The recent elevator strike in the metropolis dramatized more effectively, than any other strike which we can remember, the dilemma of the workers. The same problem appeared in the sensational taxi strike, which produced Odet's great one-act play, "Waiting for Lefty," and to a certain degree has appeared in all strikes; but the elevator strike which cut the communication of office and apartment buildings with the world, interrupted food and mail deliveries, and endangered the health as well as ruined the comfort of hundreds of thousands of human beings, especially the aged and the sick, made it as clear as crystal On the one hand, it was agreed by the public generally, even by the more conservative newspapers of the *Times* and *Herald-Tribune* type, that the complaints of the strikers were well-founded, and that their demands of higher wages and shorter hours should be granted. On the other hand, it was very generally asserted, especially by the newspapers referred to, that a strike in what was practically a public service department of the city's life was intolerable, and the strike therefore unjustified, since it was a perilous attack upon the welfare and happiness of all the people. *But,* if they were not to strike, what were the workers to do to enforce these demands of theirs or even to bring them to the attention of the citizens? There was no court which could hear them, or pass down any judgments on their behalf. There was no agency of the city government which could interfere and intercede with the employers. There was not even any public sentiment which knew anything or cared anything about a condition of labor in the community which was as indecent as it was unjust—i. e., not until after the strike! In such a situation, we repeat, what were the elevator men to do? Go on suffering like slaves? Perhaps in a Nazi country, but not here! This strike, like every strike, was a last resort of men who will not be oppressed, and who have no other means of announcing and enforcing their grievances. Strikes are ugly and costly—but we shall go right on having them until we have provided some other and better means for the workers to secure their rights.

HYSTERIA PRO AND CON!

Between such a tirade as that of Mr. H. L. Mencken in the March issue of the *American Mercury* and such sickening adulation as that poured out weekly by Professor Moley in his magazine, *Today,* there seems to us little to choose. In both cases we have as a prime objective President Roosevelt and the New Deal, and in both a complete bankruptcy of intellect to the end of an emotional receivership. Here is prejudice run wild into sheer hysteria, in the one case against and in the other case in favor of the administration. In the tangled Washington situation it would seem as though the one thing most needed was understanding—a calm analysis of forces and influences, policies and plans, motives and purposes, and then a sane deduction of consequences these past three years in terms of good and evil. But instead we have an opponent like Mr. Mencken foaming at the mouth like a mad dog, and an advocate like Mr. Moley whirling in wild dances of ecstacy like a near-eastern dervish. It's all rather pitiful—and rather frightening, too—when we realize that these performances, *pro* and *con,* are signal-guns, so to speak, of the campaign for the presidency which is just now in its first preliminary stages. This campaign will in many ways be the most important that the country has seen since the campaign of 1860. If ever there was a time when reason should reign, it is during the political contest of this current year. American traditions are in the balance, along with basic American principles and ideals, and all involved in the confusion and conflict of a chaotic age when all things are made new again. We must learn the signs of the times, and know ourselves and our nation and the world as we have never known them before, and find the way of progress. Cool heads and stout hearts, poise, balance and unfaltering reason —these are what we shall need. And these are probably the last things we shall get. God save the state!

Jottings

The Teachers Oath is now followed by a movement for the Students Oath. Why not adopt the German Oath, "Heil Hitler," and be done with it?

The National Civic Federation, after an exhaustive investigation, finds that bootlegging is as prevalent as ever, and that not less than 50 per cent of all liquor sold these days is bootleg stuff. As we read this news, we fondly remember the old story that the end of Prohibition was to mark the end of bootlegging!

The latest in streamlining is now seen in new style headstones for graves in cemeteries. We don't see the point—unless it is to carry over symbolically into death the ancient cry, "God-speed"!

"Of the eight states which received least federal aid for their relief programs, six were in New England. Of the eight states which contributed least (in all cases 5 per cent or less) out of their own pockets, seven were in the South. We refrain from comment."—*Today.*

Well, *we* don't! The above simply means that New England has self-reliance, self-respect, and character, whereas the South is shiftless, irresponsible, and characterless.

So Germany broke a treaty when she marched into the Rhineland! Well, that puts her into good company, right alongside of England, France and Italy. Perhaps this whole maneuver was an attempt on Hitler's part to get back into the comity of nations.

The Council for Industrial Progress has reported to the President that it favors "protecting business initiative but checking social injustice." Just like the mother who gave her boy permission to go in swimming but forbade him to go near the water!

A Plowman's Way of the Cross

JAY G. SIGMUND

I. STATION

The Plowman Is Condemned

The usurers had watched his humble birth
And saw the fruitage of his furrow-toil:
They saw his fields of corn and weighed their worth
And noted well his cattle and the soil
His plowshare turned; they saw the hedgerow thorn
Ready for plaiting in a debtor's crown;
They held a conclave and the plowman saw
The Pilate's sneers; the scrolls of twisted law.

The Pilate washed his hands of money loss—
The mob was ready with the debtor's cross.

❖ ❖ ❖

II. STATION

The Plowman Assumes His Cross

The debtor's cross is made of seasoned oak,
Rough-hewn and heavy but the plowman's flesh
Has often bent beneath such cutting yokes
And though he groans he takes this load afresh
And stumbles on his rough path as before:
"Only one more"; he says, "just one load more."

III. STATION

The Plowman Falls the First Time

The path is rough; the plowman's soles
Are pebble-cut; he staggers on
And bears his cross across the knolls;
The seed is poor; the sky at dawn
Gives hint of drought; the stable walls
Are crumbling from neglect; there comes
The scourge of bug and mole; he falls—
The ever dulling sickle hums
Over a field where parched crops die—
The sun of heaven smoulders high;
The plowman falls but gives no cry.

❖ ❖ ❖

IV. STATION

The Plowman Sees His Mother

Little better than straw her travail-bed
But she had borne it patiently; she found
Some way to see that gaping mouths were fed—
She gave no sign when rutted wastes of ground
Refused to yield; she bore it all for one
Who now is marked as quarry by a herd
Who care not that this plowman is her son;
Her cries they have not heard—
They care not if they heard.

V. STATION

A Cyrenian Helps the Plowman Bear His Cross

Out of the roadside throng comes one
    Willing to take the plowman's load—
Willing to sweat beneath the sun
    For a little span along the road
But the killers will not have it so—
    "Let him carry it on," they scream:
The killers know; how well they know
    They must thwart all those who would pray or dream:
They must kill the souls of all who dare
    To aid the grubber who struggles there.

❖ ❖ ❖

VI. STATION

A Woman Wipes the Face of the Plowman

There must be none of softness in the bone
    Of one who bears such timbers; he must bend
Beneath the weight and struggle on alone
    With few to call him friend:
Hot sweat and blood will mark his face and few
    Will wipe the grime away before the end.

❖ ❖ ❖

VII. STATION

The Plowman Falls a Second Time

Over the prairie comes another spring—
The plowman finds it in his heart to sing.

His seed is good; the cross seems growing light—
The dews are heavy and the winds are right.

The plowman dreams again of giant yields
And smiles to watch the warm rains whip his fields.

But suddenly the gods seem in a plot;
The winds of summer now grow mad and hot.

The cross grows heavier; there is no rain
To cool the plowman's flesh; he falls again.

❖ ❖ ❖

VIII. STATION

The Plowman Speaks to the Women

"Sons you will bear; Oh, women, weep
    For all your children if they be
Chained to a sickle; made to reap
    These blighted harvests; not for me
But for these furrow-weary sons—
    Weep for your children, hungry ones."

❖ ❖ ❖

IX. STATION

The Plowman Falls the Third Time

The plowman cannot hold his plow
    And bear his cross; he goes
Again upon the furrow-dust—
    The plowman gropes; he knows
That every fall is weakening; he hears
    Louder and close at hand the killer's jeers.

X. STATION

The Plowman Is Stripped of His Garments

The cross is laid aside; the ones who came
    See the poor raiment which the plowman wears
Grow thin beneath the cross; they plot and game
    For all their little shares.

"If attic cloth is all that's left" they say,
"We can at least be sure of this small pay."

❖ ❖ ❖

XI. STATION

The Plowman Is Crucified

They waited patiently to find this hour
    When all the spikes were forged; the debtor's cross
Is set deep in the soil; his fields, in flower,
    Are far too small, they say, to cover loss.
The cross is stark; the beams are strong and wide
    With arms that hide the thieves on either side.

❖ ❖ ❖

XII. STATION

The Plowman Dies on the Cross

Even the strongest sinewed frame
    Must yield to spear and blade:
The flesh will shrink from fever-flame
    And gashes that are made
Will bring the maggot and the breath
    Will soon grow weak and fade.

The plowman could not move his hands
To clutch that strength which lies in lands.

❖ ❖ ❖

XIII. STATION

The Plowman Is Taken Down from the Cross

The usurers went on their way—
    The plowman's body hung
Upon the debtor's cross . . . the day,
    No longer morning-young,
Grew grey with dusk; the neighbors talked
    But each one watched his tongue.

The sullen evening sky was pale—
They lowered the cross and drew each nail

❖ ❖ ❖

XIV. STATION

The Plowman Is Placed in His Land

They dug a plot of hillside sod
    And made a yawning cell
While someone spoke of death and God
    Then smoothed the black loam well.

The soil which he had battled long
    Was rounded overhead:
The hill-folk sang a queer, thin song
    And left him with the dead.

The killers came along that day
To take their debtor's cross away.

Kagawa, the Saint of Japan

GEORGE MAYCHIN STOCKDALE

"Dr. Kagawa, do you represent the Japanese government in your tour of America?"

"I do not represent my government, but I feel that I represent ninety-nine per cent of our people, because I know they want peace," was the reply.

"What is the attitude of your people toward the military activities of the Japanese government?"

"We look upon the militarists in pretty much the same way as you look upon one or two mosquitoes in a room at night. They are very troublesome, even though they are not large in number."

Thus Wilbur LaRoe, Jr., reports this Japanese saint's replies as given in Washington, D. C., January 18, and reported in the *Christian Century,* February 5. Over the radio, even as I write, come the announcements of a military coup in Tokyo. These militarists certainly are annoying! Having been swatted like so many "troublesome mosquitoes" in recent elections in Japan, they show their shamelessness and parade their insolence by assassinations! But, just as the British in India had to reckon with Gandhi, these Japanese militarists will have to reckon with Toyohiko Kagawa and the 25,000,000 people in the cooperatives he has led the way in organizing—people who will yet rise up and call him blessed.

This remarkable man has had a most exciting career. "Kagawa was an orphan at four," writes his English secretary, Miss Helen Topping, (*Introducing Kagawa,* Willett, Clark & Co., Chicago). "The father's legal wife was bringing him up, and hating him." Beaten by his grandmother, and most everyone else, blamed for all that went amiss in the home and neighborhood, even for the accident that a little girl suffered, Kagawa, although innocent, took all his pennies to the girl's parents to atone for what he had never done, and then was allowed to run away to his uncle's home. So he went to school, and at eleven was taught Confucianism by Buddhist priests. He certainly wanted to be what the priests continually told him to be—a saint. Where was he to find a model? Not in his uncle's home. His legal guardian was his oldest brother, also residing at the uncle's. When Toyohiko was asked by a missionary to come to the English Bible class, the brother consented thus: "Christianity is a traitor's religion. You are never allowed to become a Christian in this country. But English is necessary for an educated man, so you may join the class, especially since it's an unusual opportunity to learn to speak it with the foreigner's own pronunciation."

How fascinated this Japanese boy became with the portrait of Jesus, as unfolded for him in the New Testament! Here at last was his model! What a gentleman and what a saint was Christ! Of course, missionaries then had hardly reached the point where they were content to let the character of the Nazarene inspire folks, as Gandhi was inspired and still is by reading the New Testament. Oh no! The missionary did not have an individual safe within the fold until he had baptized his prey. It was a terrible experience to which to subject a boy of fifteen. Miss Topping tells it. "He was reading Kant's *Critique of Pure Reason* in a foreign language. The missionary stopped him, asking, 'Kagawa, don't you believe in God by this time?'

"'Yes,' he said.

"'And how about prayer? Do you pray?'

"'Oh, yes.'

"'But where?'

"Kagawa was just the ordinary fifteen-year-old boy. He got red in the face and could not answer, because he thought it was probably very impolite to God to pray in bed, and the Japanese are great sticklers regarding etiquette. But the missionary understood that he was praying, and said: 'Isn't it time for you to be baptized, by now?'

"'Oh, if I were baptized, the family would put me out of the house and I couldn't go to school any more.'

"'Isn't that a timid view to take of the case?'

"'Are you calling me a coward? All right, I want to be baptized.'"

Since Japanese boys, like others, resent being called cowards, Kagawa was baptized; and fired out of his home for it. There may be some value in this "decision day" type of Christianity. It may have aroused in Kagawa just the qualities that have made him the mighty leader he has become. Yet it does seem tough on a mere lad.

People in America have been amazed at the physical stamina of this Japanese saint. He stands up under the strain of speaking tours that floor most of his associates, who have nothing to do while he is speaking. Someone estimated that Kagawa speaks about fourteen hours per day, besides seeing hosts of people personally, and working most of the time his associates sleep. Well, he certainly was toughened when young. At nineteen, he was on his way to the theological seminary, when he was seized with tubercular pneumonia. He was given up, but he determined to live. He prayed for six hours. His fever actually fell. Despite the doctor, who had given him up, he got well. During that illness he made up his mind that as a Christian minister he had two tasks. One was to preach the gospel. The other was to abolish poverty. Roughly, he saw religion as Jesus summarized it in love to God and love to man. He has never swerved from that vision.

Think of a young, brilliant man on Christmas Eve in 1909, when the other students had gone home for the holidays, moving into a shack just six feet square in one of the most desperate slums in the city of Kobe. The king of the gamblers brought him a poor down-and-out fellow to share his six-by-six quarters. Later two more human derelicts were added. Four to be fed on eleven yen (about $11) a month!

Thus Kagawa came into first-hand contact with the slum dwellers of his land. He thought like this. God is Father of all. He loves every human being just as much as he loves you or me. Economic democracy must be life's way, since everyone has just one stomach, and everyone is a consumer from birth, although only about one quarter of those who reach maturity become producers. He was gradually getting into the labor movement. He saw that preaching was not enough. "One individual working for individuals cannot change society." He became determined to abolish poverty.

He came to America to think it through, and won

his Bachelor of Divinity degree at Princeton Theological Seminary in two years. His wife stayed in Yokohama for special Bible training. Returning to Kobe, Kagawa began to organize the people to help themselves. "He started the first labor school, the first labor newspaper, and then the Japanese Federation of Labor." For writing *The Adoration of the Laborer,* he was rewarded with the charge that he was unpatriotic and against the emperor. His book was suppressed and he was fined one hundred yen. Yet the New Testament had been almost his sole inspiration for the volume!

Kagawa was made of stern stuff. By 1919, the year of the rice riots, he had so organized the people to believe in winning through non-violence that when rice rose in price from 14 sen a measure to 62½ sen, the police in Kagawa's district just looked on while people took what rice their families needed each day. Rice dealers did not protest. Excited, the Mayor asked the Governor to call out the troops. But the Governor had been almost persuaded that Kagawa was one hundred per cent right, and replied to the Mayor, "These people are not against the government. Didn't you hear them cheer just now as they passed the government building? If I should call out the troops, they might make a mistake and kill one of the children of the Emperor." His view was that the people were settling their disputes with the capitalists pretty well, and only needed to be allowed to finish a good job. These rice riots awoke leading men all over Japan to the need for social welfare bureaus, which were shortly established in many cities and provinces. "Kagawa was permitted to ignore the police regulation against labor organization, and to turn the Labor Society already existing into a real Labor Federation."

Kagawa's vision of Christ as the gentleman and saint supreme carried with it a genuine belief in non-violence as a way of life. He tells us he would have been killed within his first few days in the slums of Kobe, if he had not been a non-resistant. A drunken bully once knocked out four of his teeth. About 1921 a labor leader, against Kagawa's advice, declared a strike in the shipyards of Kobe and Osaka. One Sunday morning 35,000 strikers started out determined to destroy the machinery in the largest shipyard. They thought Kagawa would be at church preaching; but Kagawa has never allowed preaching appointments to interfere with more vital work of the moment. The congregation could wait. As the mob of strikers rounded the bend, they saw Kagawa on the bridge, praying. At once the mob began to disperse. There was no violence that day. The congregation never knew until later what their preacher had done that morning before coming to church. That particular strike failed. Its leaders including Kagawa were thrown into jail. How Toyohiko rejoiced for these thirteen days of rest in jail! He used them to finish his next book. *Crossing the Death Line*—his first autobiographical novel had been a best seller the previous year. As it chanced, the second of the series, *A Shooter at the Sun,* was released to the public as Kagawa lay in jail. Long lines of people waited at the booksellers for this new Kagawa book, while the author in jail was finishing the third of the series, *Listening to the Voices of the Wall.*

In fact, the fame of this man had spread so far, his reputation for winning so much for the workers by non-violent means had become so great, that the farmers besought his aid. He decided to give them the next few years, organizing them into cooperatives. Often confused with the Communists, who at that time did not mind the use of violence on occasion, Kagawa was blacklisted. Miss Topping tells an amusing story. One day Kagawa dropped in to see his missionary friends, Mr. and Mrs. Myers. Mrs. Myers wondered why he sat so uneasily, and seemed to want to leave almost as soon as he had arrived. "I can't keep my detective waiting," said Kagawa.

Thinking that the Emperor or Governor had granted Kagawa a detective to care for him, since his life was always in jeopardy, Mrs. Myers laughed, "Since when have you had a personal bodyguard?"

"Oh, no, it's nothing like that," Kagawa replied. "You see, the Emperor is in Kobe, and I am on the blacklist, and everyone on the blacklist has a detective assigned to shadow him so that he won't assassinate the Emperor."

Imagine Mrs. Myers' surprise to see Kagawa a moment later going off arm in arm with his detective, trying to win him to Christianity and the cooperative movement.

On September 1, 1923 came the terrible earthquake that devastated Tokyo and Yokohama. Fires spread rapidly. Police helped nearly 40,000 people to huddle in an open space. By the next morning only two hundred of them were alive. Kagawa was notified at six o'clock on Sunday morning. Again the church service was a committee meeting for action. They drafted all of Kobe's twenty-eight churches at their regular morning services. By afternoon the committee, including Kagawa, sailed for the ravaged region. Going to represent the churches in relief work among the distressed, Kagawa found to his surprise when he arrived that the government had taken him off the blacklist and was asking him to supervise relief work among the survivors for the next three years.

Thus one might go on almost indefinitely with the story of this marvelous man of Japan. Readers of UNITY perhaps are well acquainted with the Rochdale principles on which Kagawa has organized about 25,000,000 of the Japanese people into all kinds of cooperatives. Open to all, with democratic control, the cooperatives pay the profits to the patrons on the basis of patronage. This is a part of what Kagawa calls, "The Kingdom of God Movement." Besides consumers' and producers' cooperatives, Kagawa has helped the poor people of his country to beat the capitalists through international marketing, utilities, insurance and mutual aid cooperatives, as well as credit unions for banking.

These mutual aid cooperatives include sixty-seven cooperative hospitals all over Japan, where the physicians enjoy the certain security of good salaries, and the people can get their hospitalization for about one third of what the old system cost them. Actual figures show that these cooperative hospitals have reduced what the average farmer pays for his annual doctoring from twenty-eight per cent to only nine per cent of his average annual income. When certain physicians opposed Kagawa's plan for cooperative hospitals, this masterly man, true to form, wrote a book to prove to them that in the end it would be a great thing for the physicians to have hospitals on a cooperative basis.

Remember when you hear Kagawa here in America that he is interested in getting a better economic ordering of society, because he is so vitally concerned

for world peace. When UNITY's editor wrote the play, *If This Be Treason,* and created the character of Koye, he had Kagawa specifically in mind. Speaking about his 1936 trip to the United States, Kagawa himself recently wrote:

"As you know, I am much interested in the organization of cooperative societies because I believe that only through them can the necessary economic foundation of world peace be laid. These cooperatives must be imbued with the ideals of Christian love and service. It follows that I am interested in speaking to already existing cooperative organizations as well as to church groups. Somehow these two groups must be brought together to the end that the cooperatives become Christian and the churches become cooperative."

What Can We Learn from Germany?

RABBI MORRIS S. LAZARON

To draw any lessons from Nazi Germany one must understand what produced it. Many factors have gone into the making of the Third Reich. The defeat of a proud nation, the impossible demands of the Versailles Treaty, the terror of an inflation, inner political difficulties, the sense of national frustration—all of these made possible Hitler's advent to power; these plus the psychology of the German people, which a reference to Tacitus will indicate has not changed. By his destruction of the Versailles Treaty, Hitler gave Germany a new sense of dignity, a new vision of national destiny. Despite his campaign of repression against alleged enemies of the state, despite the fact that many do not agree with details of his program, he is still for the majority of the German people the symbol of hope.

We know—all attempts to discredit the news that comes from Germany to the contrary notwithstanding—what has taken place. There is a simple way, however, to bring the picture home. If tomorrow the Democratic party should declare that no one who does not subscribe to its principles can hold any office or do any business and would proceed to put that policy into effect; if it should discharge from all the schools—elementary, secondary, high—and from all colleges and universities—whether state owned or otherwise controlled—all teachers, professors and faculty members who refuse to follow its lead and inculcate its principles; if it should lay hold of workers' unions, take over their property and set up a new labor front dominated by the party; if it should destroy the Masonic fraternity, college fraternities and the American Legion of Veterans of Foreign Wars; if it should go into the business and financial world and determine who should be employed and who should not and withdraw or grant economic opportunities only on the basis of party loyalty—in all of which, if it did make concessions, they would be concessions of necessity and not indicate any change in policy; if it should enter the theatre and the arts and apply there the yardstick of blood; if it should control the sources of public information and feed out to the people only such news as suits its purpose; if it seized the press, prevented freedom of writing, speech and public assembly, and if it should back all this up by force and the power of a strong secret police—if you can imagine such a situation as this you will get some idea of the revolution in Germany.

From contemporary Germany we learn these lessons: that war, even a successful war so-called, never solves any problem; we learn that you cannot repress a proud, strong people and expect them always to play the underdog in international affairs without setting up economic and political storms which will trouble the nations; we learn that nations so treated suffer emotional disturbances and become psychopathic, just as individuals, and are therefore disturbing and dangerous influences in the world; we learn how easy it is under such circumstances for a people feeling put upon and frustrated to seek ways out which under ordinary circumstances it would not deign to accept. Perhaps most of all our debt to contemporary Germany is that it offers eloquent testimony to the worth and beauty of democracy—with all democracy's failings and shortcomings—and a challenge to us here to preserve it for ourselves and our children.

Besides these observations of a more general nature there are certain particular lessons which might be drawn to the benefit of the American scene in the field of economics, education and religion. Jews made a mistake when, in the beginning of the Hitler terror, unwittingly they gave the impression that the problem in Germany was a Jewish problem only. It was an understandable mistake because the mailed fist fell first and most heavily upon them. After over two years of the Nazi regime, however, the world has come to see Naziism as a problem of world significance.

It is good for Americans to contemplate Nazi Germany, especially for those Americans who are tempted to guide our national destiny toward a dictatorship. The first great lesson that we in America can learn from Germany is the futility of dictatorship as a solution for any problem, financial, economic, or international. The history of Communist Russia and Fascist Italy, as well as Nazi Germany, is not yet complete. And certainly the lack of success of Italy and Germany in finance and economics offers no shining example to us of the path which we should take. The lesson from Germany is clear. We must determine to combat the growth of class feeling and class consciousness here at home. With the chaotic background of over thirty political parties, with the sense of despair and hopelessness, industrial and financial leaders saw in Hitler an instrument which they might use to control the economic and political life of Germany to their advantage. It is an open question whether the "Red" was a menace or only a herring. On the back of political futility and economic depression, together with an insensate nationalism born of desperation, Hitler rode to power. On these steeds all dictators ride. I offer no plea for individual items in the administration's program. I do plead that in the give-and-take of discussion of those economic and financial issues which confront America today group interests, class interests, party interests must be studiously avoided. If powerful interests—whether from capital or labor—are determined to ride roughshod over the awakened social conscience and the welfare of the masses of the American people, there is trouble ahead and that trouble will take one of two forms: fascism or civil war, and fascism is only a lodging in the night. This is the first lesson Hitler's Germany teaches the American people:

No group can ride to power on the back of another group. The solution of our economic difficulties lies not in the preponderance of this or that element, but in the development of a sense of civic responsibility and the team work of each for the welfare of all. Above all, something must be done for the youth of the land—something more than has been projected by the national administration. Hitler gave the youth of Germany a new hope. We have got to find a new hope and a new challenge for the youth of America into which they may pour the richness of their energy and idealism. We have got to develop a sound American nationalism, avoiding, of course, the extremes of chauvinism. The problem that Hitler's Germany presents is this: that where there are economic difficulties and widespread human want and misery, there are the seeds of national disintegration unless each group, contributing unselfishly its best, can ask the best of the other groups as comrades in the great adventure of American democracy.

We learn, too, from Germany that once a dictatorship starts, it is impossible to limit the objects of its oppression to any particular class or group or the limits to which it will go to maintain itself in power. What has happened to education in Germany is a tragic and well-known story. Once the Mecca of the scholars of the world, glorified for its spirit of free and scientific investigation, the thousands of displaced teachers and scholars—many of whom have found sanctuary in freer lands—testify eloquently to the decay of German education under Hitler. The lesson for America is obvious. Powerful interests have already extended their hands into the great educational and cultural institutions of the country. The American people do not yet realize how insidious this danger is. Germany teaches us the lesson that free institutions can be maintained only if the people be wide awake and vigilant to maintain their freedom. Recent limitations upon teaching here and there, moves to oust professors from American educational institutions under the guise of this or that propaganda, are blows directed at the health of America. The only propaganda that should be permitted in our colleges and universities is propaganda for presentation of all truths, all theories of economic, social and industrial relations.

The second lesson that America might learn from Hitler's Germany is: Woe unto that nation that is afraid to face truth whencesoever it may come; where partisan and selfish interests control public education. We who talk so often about the spirit of the forefathers must recapture their belief in the rightness and the ultimate conquest of truth. With subtle influences at work to undermine them, we dare not accept as eternal free education, free press, free speech and public assembly. We must dedicate ourselves to maintain them!

A third lesson Hitler's Germany teaches America is: The traditional tie-up between church and state in Germany has not only tended to cloud the issues at stake, but has hindered the free action of Protestants and Catholics. The fact that the churches have received subsidies from the government to support their religious, educational and philanthropic work has not made easier the assertion of their independence of the state. It has prompted many churchmen to compromise on the race issue—despite the fact that non-Aryan Christians outnumber Jews three to one. The "Aryan" law is basic in the Reich and though many disagree with it, because it is the Reich law or because of fear of being called traitors to the state, up to the present there has been no common front of Catholics, Protestants and Jews. Neither official Protestantism nor Catholicism has linked its destiny with that of the Jews because the Jews are outcasts and, if officially defended by the church, would subject the church to even greater oppressive legislation. Some Protestant and Catholic leaders have lifted their voices in condemnation; many others feel a deep sense of shame; but the fact remains that there is no united front. Indeed, there are rumors, which I for one can hardly believe, that the great Roman Church will effect a separate compromise with Hitler's Reich.

It is difficult to see how the doctrine of human brotherhood common to Christianity and Judaism can be realized over the corpse of Israel. Official Christian groups, Protestant as well as Catholic, cannot hope by protesting loyalty to the state to preserve the integrity of their own position, even if the Jew be sacrificed. The Nazi makes no distinction between Christian faith in human brotherhood and Jewish faith in human brotherhood. His philosophy condemns both. Believing as he does, he cannot do otherwise than persecute Christian and Jew alike. At first it was the Jews who fell under the ban. These latter weeks the logical working out of the Nazi philosophy is manifest and, with increasing harshness, Protestants and Catholics are both victims of the mailed fist. The point is that in a crisis of this kind it behooves Christians and Jews to stand together. The great ideas we hold in common—no matter how we may differ as to their interpretation—are the important thing. The dignity of human life, the sense of compassion, the ideal of peace—these things do not bear denominational labels. They are the pillars on which Christianity and Judaism are both built. We can learn the lesson from Nazi Germany that when these issues are at stake, Christians and Jews must join hands to oppose the common foe. There can be no real peace in the world over the dead body of German Christianity and Judaism.

The anti-Semitic propaganda which issues forth from Berlin to all parts of the world is a thing which Jews alone cannot meet. We need the understanding of our Christian friends. After all, in the long run it makes little difference what happens to a few thousands or hundreds of thousands of Jews. But something more is at stake than the welfare of Jews. Anti-Semitism is a poison, a terrible poison which is a cancer in the body politic. If it gets a foothold here, the wholesomeness of our American life will be destroyed. Christians must try to understand the effort that we Jews are making, hindered by the same internal dissensions that mark any group; they must try to judge the Jew as an individual and not generalize as is the way of the anti-Semite. My appeal is for our common country. Let us bring to bear upon the solution of our social, economic, educational, and political problems the deepest sense of justice and compassion and the highest sense of human brotherhood. Individual liberty, often these days accounted as of little value when compared with efficiency and "getting things done," was won at the price of the blood and tears of many generations. We may lumber along and make mistakes, and greedy or rapacious groups may jam the motor of our economic and social well-being—but that other way, the way of dictatorship IS NOT THE WAY OUT!

The Pacifism of the Early Christians

EDMUND B. CHAFFEE

There is no record in the New Testament of Jesus specifically attacking war but he did state principles which seem absolutely to forbid it to his followers. Among the sayings which have come down to us are these: "Resist not him that is evil," "Whosoever shall smite thee on thy right cheek turn to him the other also," "Love your enemies, bless them that curse you," "Do good to them who despitefully use you." These and similar passages seem to forbid participation in war to the followers of the Carpenter of Nazareth.

However, the day of citing proof texts is past. Honest students of this question, or any other involving the ethics of Jesus, must delve deeper and ask what was the basic principle of his teachings. It is almost a truism to say that this principle was love. He quoted with approval the Mosaic law that a man should love his neighbor as himself. He stated the golden rule, "To do unto others as ye would that man should do unto you." And he taught men to love not merely their friends but even their enemies. He said, "If ye love them which love you what reward have ye?" He taught that the only way for men to fulfil their own natures was to find God and the only way to find God was to love men as God loved them. The heart and core of the message of Jesus was this gospel of love, of friendliness and goodwill toward all. This was not a vague benevolent attitude but rather an active passionate desire for the well-being of others.

Now this fundamental principle for which Jesus lived and died seems plainly to forbid to his followers all that conduct which does not spring from a spirit of love. Apply this to war and the conclusion is plain. Can we shoot our fellows in the spirit of kindness and friendship? Can we send aeroplanes over them and bomb them and kill not only them but their families? Can we hurl poison gas against them, making them suffer the most fiendish torture? Can we steal their property and deprive them of their hard-earned goods? Can we circulate lies about them in order that world opinion may be poisoned against them? To sum it up, can we lie about fellow human beings, steal from them, murder their families, maim them and mangle them and kill them and do all this in a spirit of love? If we cannot, then those acts are not for the followers of Jesus. They are inconsistent with his whole spirit and teaching.

Evidently St. Paul, the most famous of all the early disciples, took the same basic attitude. He said, "Pay back to no man evil for evil." Again, "Do not avenge yourselves" and "The servant of God ought not to fight but to be mild to all, a teacher, patient of evil, gently admonishing his opponents." And the Apostle Peter in one of the books which bears his name said, "Finally let all be humble, not rendering evil in return for evil."

In fact from the time of these first disciples, the early leaders of the Church are practically a unit in what they say about the issue. The Church Fathers are almost a unit in condemning war. Clement of Alexandria in the second century spoke out against it. Tertullian, one of the Church Fathers of that same century, declared that when Peter cut off Malchus' ear Jesus rebuked him and in rebuking him he cursed the works of the sword forever after. In that same century we have Ignatius and Polycarp and Justin and many others of the great Christian leaders bearing testimony to the same effect. In the third century it is the same, Hippolytus, Cyprian, Commodus, Gregory Thaumaturgus and many others spoke out vehemently in their condemnation of war.

Indeed Origen, one of the best known of the Christian Fathers of that century, in making his famous reply to Celsus, the arch foe of Christianity, denied one by one the counts in the indictment of Celsus. However, when Origen came to the charge of Celsus that Christians were disloyal to the state in that they would not serve in the army or take part in war, Origen admitted the charge because he said all war was wrong.

Historically this is the situation. The early Christians from the days of the first disciples up until the time of Constantine in 325 A. D. condemned war. It was not until the Roman Empire took over Christianity and made it a part of the state that Christians ceased to bear constant testimony against war. The great German historian Harnack declares that no Christian became a soldier of his own will before the time of Marcus Aurelius, that is until the latter part of the second century.

Just by way of illustration let us look at some of these early Christian pacifists. There was in the first century a Numidian Christian by the name of Maximillian who was martyred for refusing to allow himself to be enrolled as a soldier. This young man of twenty-one told the Roman governor, "I cannot serve as a soldier, I cannot do evil; I am a Christian." Then there was Marcellus, the centurion. On the occasion of the emperor's birthday he cast off his military belt before the standards, calling out, "I serve Jesus Christ, the eternal King." His last words to the judge were, "I threw down my arms; for it was not seemly that a Christian man, who renders service to the Lord Jesus Christ should render it also by inflicting earthly injuries." When Marcellus was sentenced to death, Cassian, the clerk of the court, protested and he too was condemned to death. Later there was Martin who was bred to the profession of arms but which he abandoned on becoming a Christian. To the emperor the only reason he gave for his conduct was this: "I am a Christian and therefore I cannot fight."

In all this it must be noted that these are not the isolated acts of individuals, acts which might be due to mere personal opinion or private interpretations of Christianity. Rather these acts represented the principles of the body of those early Christians in the first centuries. These individual acts were recognized and defended by the Christian writers of their time. Justin Martyr and Tatian talk of soldiers and Christians as distinct characters. Tatian says in fact that the Christians declined even military commands. Clement of Alexandria describes the Christians of his time as the followers of peace and says expressly that the followers of peace used none of the implements of war. And Lactantius, another early Christian, uses these words, "It can never be lawful for a righteous man to go to war."

The record of the early followers of Jesus seems plain. They were pacifists. But in reply to this elo-

quent fact it is sometimes said that the refusal of these first Christians to take part in war was due to the idolatry of the Roman Empire, because it was Rome and not because it was war. But this thought is negatived by the writings of the Church Fathers and the words of these early conscientious objectors. Again and again this is said: "I cannot fight if I die." "I am a Christian and therefore I cannot fight."

It is true that afterwards Christians became soldiers but they did not until their general fidelity to Christianity became relaxed. This departure from the purity of the faith was not sudden. During the first two hundred years of Christianity, not a Christian soldier is on record. In the third century when Christianity became partially corrupted, Christian soldiers became more common. Then, at last, in the fourth century Christians became soldiers apparently without compunction, and the early Christians compromised their faith with the Roman state under Constantine. The early purity of the faith was lost and the world conquered the faith.

The basic teachings of Jesus seem to forbid war to his followers. At least this was the interpretation of his early disciples. It is fair to say that the first and second century Christians were pacifists, and they did not hesitate to take the punishment of death meted out to such. In their belief and in their practice, following Christ meant a complete repudiation of war.

Travel Letters-IV

In China

ALSON H. ROBINSON

It was very dark in Shanghai on the morning of January 24th at half past five. The streets were also very quiet. It's an exceptional matter for the streets of a Chinese city ever to be quiet. Aside from a few rickshaw coolies moving dejectedly about in the rain and darkness, with little prospects of a fare, gloom reigned supreme. But the conditions attached to this rare calmness were exceptional, too. You see it was New Year's morning throughout the vast reaches of China, and China's millions had just gone to bed. As for this particular city, worship, if so it may be called, at the temples, ceremony in the homes, and revelry in the far-famed night clubs, all these activities had spent their force, and Shanghai was asleep.

We were on our way to the flying field of the North China Aviation Corporation, with Peking as our objective. It didn't look so promising for flight at that particular moment. But anything might happen, as it does in China; so we were hopeful. We found immediately that there would be delay, but how much nobody knew. It was possible to take off, and conditions for landing were favorable in Peking—so the radio reports informed us. But it was snowing hard in Nanking, and the plane was committed to land there if it made the trip. We spent the next six hours in the tiny waiting room of the hangar. It wasn't very comfortable. They had chosen that particular day to overhaul the heating plant. But nobody complained. If you are at all susceptible to the philosophy of people among whom you are living, you soon learn in the Orient the necessity of resignation. Besides there was plenty of hot tea and sandwiches, and excellent company.

If I recall correctly, there were seven of us in the company: Four Americans, one Japanese, and two residents of the great and glorious state of California. The Japanese maintained an attitude of aloofness. I tried to engage him in conversation, with doubtful success. He seemed suspicious. I'm told that this is one of the characteristics of the Japanese. Now after a bitterly disappointing experience a month later I have what I believe to be reason to be suspicious of the Japanese. So I gave up my little effort in the field of international friendliness, and devoted my attention to a better acquaintance of my fellow countrymen. Happily there's generally one who saves the day.

In this situation, our guide, philosopher and friend was Mr. B. F. Christian, for twenty-seven years representative in China of the British American Tobacco Company. Endowed with especially acute powers of observation, Mr. Christian knows his field with peculiar thoroughness. In former days his journeys into the interior were by boat where there were rivers, and elsewhere by sedan chair. Now all this is changed. He travels everywhere by plane. And thereby hangs a tale which marks one of the most important chapters in China's Revolution. In Mrs. Lindbergh's book she speaks about the transition in China's transportation system. It looks as though the age of steam might go completely by default. Trips which formerly consumed two or three weeks of Mr. Christian's time may now be made in ten or a dozen hours. All over China air lines are developing in every direction. Here is this trip from Shanghai to Peking for instance. By railroad it takes two days and three nights. When eventually we got started, we were five hours from one city to the other.

We didn't, however, get started that day. Nanking was still inhospitable, and at noon we started back, still in the rain, to our hotels. The next day, however, conditions were better, and now we know what China, or at least a thousand miles of it, looks like from the air. For the most part it is flat and barren, never a tree in sight, except the few which have been planted around the family burying ground. The first few miles out of Shanghai are marked by fertile fields intensively cultivated. Rice fields everywhere, and still there are millions of Chinese who doubtless have no idea where the next bowl of rice will come from. Then gradually the cultivated area fades out, and for hundreds of miles one finds himself looking out as far as the eye can reach over the most barren and desolate country imaginable. Here and there are tiny villages of which, if your plane is flying low, you get a fleeting but intimate glimpse. Animals and people living in the same compound, barren and dirty, and you wonder—especially in those areas subject to flood, some of them at that very moment under water—how soul and body can be kept together. There are, to be sure, moments of relief, as for instance when you look down upon the great city of Nanking, capital of the young republic. Here is a great street running for miles from one end of the city to the other. Public buildings are in process of construction, to meet the demands of the new bureaucracy.

Or Tsingtao, settled by the Germans, with its neat rows of houses unmistakably German; now completely in Japanese control.

Here we are in Peking! To visit China without a trip to Peking just isn't done. To be sure it was not until the tenth century that the great Chinese sovereigns made it the seat of government, but from the days of Kublai Khan, who established supremacy over the whole of China, down to the day of "Old Buddha," the Empress Dowager, to whose tyranny and whims more than to any other single factor China's downfall is to be attributed, Peking and China have been synonymous. You try to compare it with the other great capitals you have visited: London—nothing in common, except that they sprawl out interminably in every direction. Paris, similarly, is a different world except for the love of color common to France and China. Berlin with its cleanliness would hardly be flattered. Probably Moscow would afford the closest analogy, though Peking boasts no subway, and probably never will. And yet if you roll all these European capitals up into one and put behind your resulting community a tradition of some five thousand years of continuous culture you have something like Peking.

But where are the houses? Travel mile after mile through the streets and you will never see a house. Only walls. First you go through the walls of the Tartar City; then the walls of the Native City; then the walls separating this from the Foreign Legation; then, wall within wall like the nest of boxes our children play with, the walls of the Forbidden City. One of the characters in Mrs. Buck's *The House Divided* suggests that they are going to tear down these walls and use them for paving stones. It is not a bad idea really. Uncounted miles of these walls could be levelled and still leave enough for picturesqueness and romance. In ancient times they may have served a useful purpose. The Great Wall of China, which by the way we saw from the air fifty miles outside the city, was China's first line of defense against the barbarians two thousand years ago. But it will take something more than stone walls to prevent the irresistible power of Japanese penetration in the twentieth century.

January is distinctly not the time to visit Peking, or any part of China. It's cold here, bitterly so. We were warned, but not prepared for the winter wind whose rude breath is considerably more unkind than any of man's ingratitude encountered thus far. Autumn is the preferred season. We could not choose, however, as we must be out of India by the middle of April. But there are certain charms which do not change with the seasons: the glorious colors of the Forbidden City—tile roofs of yellow and blue, and everywhere masses of red and pink gates and pillars which stand out with greater glory against those gray walls. Just as Peking is the "must" of China, so there is an irreducible minimum in this city of a thousand wonders. Here is a list of three or four. The Forbidden City comes first, consisting of an inner group of magnificent halls and palaces where the imperial family lived and the functions of the court were held. It was built in the fifteenth century under the Ming Dynasty. Here are coronation and reception halls, temples for worship and sacrifice, living quarters for the enormous army of concubines, eunuchs and slaves. Up to the time of the fall of the Manchu Dynasty in 1911, no foreigner had ever set foot within its sacred precincts. Now one comes and goes with perfect freedom.

The Altar and Temple of Heaven are another necessity, since they mark the spot which was long believed and is still regarded by the masses of Chinese as the center of the universe. Here once each year on New Year's Day the Emperor came to acknowledge gratitude to the supreme power of earth and heaven for favors granted to his people. Here he offered sacrifices as penance for their misdeeds and invoked the divine blessing for the future.

"Old Buddha" had a clever and resourceful eye for recreational facilities which found supreme expression in the Summer Palace some ten miles outside the city in the Western Hills. With what enormous labor must these beautiful buildings climbing one above the other on the mountainside have been built.

But Peking consists not only of ancient buildings. There is a new as well as an old Peking. Here for example is the Rockefeller Center—but with what a difference! The old Peking Union Medical College, founded in 1906 following the disorganization of mission work that resulted from the Boxer outbreak, and now taken over by the Rockefeller Foundation, is as fine an up-to-date hospital as one can find anywhere in the world.

On our way back from the Summer Palace we stopped at Yenching University, built and largely maintained by American generosity and missionary activity. Dr. Leighton Steward, the president, was in America, but his secretary, Miss Cummings, upon whom fell a heavy responsibility at that time, cleared up a lot of points in our minds. Before leaving home we had read a great deal about the student protests against the autonomy movement in North China. Here we were at the very heart not only of autonomy but also of protest. Were these young people really patriotic, fired with a love of their country, or were they stirred up by a little nucleus of malcontents subsidized either by the Japanese or Russians? My feeling is that they are genuinely sincere, and that their parades which have frequently led to clashes with the police are an honest effort to sting the Nanking government into some action which shall halt the subtle but complete penetration of Japanese power in North China. There are evidences that this is all but accomplished.

We regard ourselves as very fortunate in having seen Peking when we did. It is changing fast now. It is reported that the various legations are taking steps to move to Nanking. It is quite certain that the universities of North China will have to move if they are to discharge their duty as educational institutions. What will happen to the Forbidden City, the Winter Palace, the Lama Temple, the Ming Tombs, the rickshaw coolies and Jade Street when the Japanese get through, heaven only knows. But my wife and daughter and I agree that they can never take away from us the unforgettable memory of a glorious week in Old Peking.

Easter

He cannot lift his voice in carols today
Who has not wept in life's Gethsemane,
Whose feet have never trod the darkened way to
Calvary.

He can not know the joy of Easter morn
Whose heart has known no prison;
Only the soul bowed down, bleeding with thorn,
Can lift his heart and say,
Christ hath risen.

DANIEL WHITEHEAD HICKEY.

The Study Table

Peace Sings

SUN DANCE. *By Homer C. House. Philadelphia: David McKay Company.*

OFF THE EMERY WHEEL. *By Jack Greenberg. Hollywood: The Cloister Press.*

STARS FOR YOUR WAGON. *By Alice Thorpe Homer. Philadelphia: Poetry Publishers. $2.00.*

DAPPLED WATER. *By Roy Danford Parker. Philadelphia: Poetry Publishers. $1.50.*

> "Balance the level and break the sod,
> Build we a novel and shining God;
> Wrought to the one and sufficient plan,
> Our holiest image—the best in man!"

Thus pleads Prof. Homer C. House, in "Making God," one of the several very strong poems in his first book of poetry, *Sun Dance.* He shows that "The gods have power (though they are *not*)," "Oh, the ancient gods were a cruel lot" and "the modern gods are a crafty lot"! "Lucky for us could we quash the lot." Where are they? "In us, around us, beneath our feet," "we live in our gods as they live in us, and our souls grow contented and sightless." "They are baubles for which we reach," "symbols and tricks of speech," attitudes, habits. Let us build the new God "wide as our brothers' weal." Some of our gods we should relinquish he indicates in his straight-hitting "The Price of Peace": "crass hypocrisies" about "destiny" and "white man's burden" with "twin rewards of bullying: The bandit's loot and hero's guerdon," our "jungle politics," "wrong-for-him-and-right-for-me," "game of grab-and-keep," "business interests' primped and pandered" . . .

> "Give up your smug moralities,
> Your heraldry, your star-and-garter,
> Protective tariffs, much revered
> Diplomacy of wink and barter."

As propaganda it is quite possible that verse is far more effective than poetry. There is much highly effective verse, both thought-provoking and chuckle-producing, in this book, but there is also high poetry as in the title poem, a superb study of an Indian dance, merging realism and rhapsody and rising to universal significance. "Let man make quest in his own breast for cure of his own ill. Within the fire of his desire let love of beauty flame," he urges, for "the gods are not to blame"—then he rises to a hymn for "peace that shall still all the anguish of ages; peace that is ours for the taking." Some weak newspaper doggerel has crept into the collection, but we shout hurrah for this poet and head of the English Department of Maryland University who has found,

> "Where dull conformity in slumber nods
> I never shall find God among the gods."

A frequent contributor to UNITY and to a surprisingly large proportion of other periodicals hospitable to poetry. Jack Greenberg offers another powerful volume. He, too, is a pacifist. (Find us a living poet worthy the name who is not!) He devotes an entire section of his new and most thoughtful of all his thoughtful books, *Off the Emery Wheel,* to attacking war and pillorying for our observation those most responsible for it: "Hundred per centers" whose "aspirations have no goal" beyond those "that lame the feet"; "Judases who hide behind the flag," "the men whose hearts are in the money-bag"; the soldier who does not dare to doubt but merely "does and dies"; "the statesman freed from risk unto himself, inflated with King Mammon's gas and pride" who makes "fancy cuspidors of soldiers' skulls." He asks "makers of profit, strivers for gain . . . fathers of war, creators of pain" what is their purpose, where their goal, and how will they face the rivers of blood they start and how "stop your long baffled horde riding the torrent, bringing the flood too deep, too fast for cowards to ford." Both Professor House's and Mr. Greenberg's books should be in every peace library.

To turn from outer peace to inner peace, let us recommend one new book with enthusiasm to every clergyman, every public speaker, indeed everyone who has occasion to hunt for texts that throw light upon how to live most happily and helpfully in individual relationships and in fulfillment of the One. This new book is by Alice Thorpe Homer, *Stars for Your Wagon.* Quotable couplets—those two words nutshell this successor to *Let Us Reason Together.* But this book is even more than a collection of thoughtful, non-dogmatic couplets, one for each day of the year, by this sweet-spirited author. It is a perpetual calendar. Moreover, each couplet, lighting each path of life and warming each heart that travels it, is accompanied by suggestions for suitable Biblical readings and by white space in which the reader may jot down his own reactions or some other quotation, making this his diary or thought book. The author well lives up to her advice:

> "To make our counsel plain and brief
> May help another to some belief."

Roy Danford Parker points out in *Dappled Water* that "Life can achieve all the wonders but one: Life can never be still."

> "Civilizations arise and erase,
> Toward Utopia tending.
> Fickle mirage in vacuous space?
> Yes, but our climb is unending."

"If foresight equalled hindsight!" he exclaims, but he never loses faith. In "Successful Calamity" he rejoices that "we have a richer soul" despite economic loss. Good doctrine *for themselves* for those who are still in comfort but not so good if applied to the exploited; economic security is for most a prerequisite to inner riches; a full mind and heart do not go well with an empty stomach. Mr. Parker shows a width and vitality of sympathy, an amiable tolerance and genial insight, which no doubt lead him to realize this. He seems to us to speak truth when he ascribes our loss to "the greed of unscrupulous men"—except that the greed of scrupulous men in an unscrupulous system may be even more dangerous—and maintains that we "continue to hold a superior wealth by retaining our brotherhood." Most of Mr. Parker's poems are character studies and nature sketches wrought with charm and artistry. Each of the poets mentioned in this group review is a master craftsman. Perhaps it should be mentioned that the last two books bear introductions by your poetry editors.

RALPH CHEYNEY.

Tieck and America

LUDWIG TIECK, THE GERMAN ROMANTICIST. *By Edwin H. Zeydel. 406 pp. Princeton, New Jersey: Princeton University Press. $3.50.*

The influence of the German universities and German men of letters on the development of American culture has never in its entirety been brought out. To remedy this and help us to see our spiritual heritage we owe a debt of gratitude to Edwin H. Zeydel, the distinguished professor of German at the University of Cincinnati. Tieck took the place of Goethe, after the latter's death in 1832, for American students who sought from the beginning of the nineteenth century a spiritual home in Göttingen and other German universities. They sought also contact with the great literary figures of Germany. At first all went to Weimar to catch inspiration from Goethe. He received them with sympathy and kindness. Ralph Waldo Emerson's brother, William, even went to consult him as to the choice of a profession. When John Lothrop Motley went to Germany in 1832 he went to Tieck who was then the commanding figure in German letters. He received him with all the grace and sympathy which Goethe had shown to the preceding American students. George Ticknor was also a friend of Tieck. It is this man of letters whose biography Professor Zeydel has skilfully written.

Ludwig Tieck, whom Carlyle translated in part, was born in Berlin in 1773, the son of a rope maker. He received his education at Halle and at Göttingen where he specialized in Shakespeare and English literature. He chose literature as his career and after spending some time in Italy and England he settled down as the interpreter of England to Germany and of Germany to England. His life and work are important for another reason: he illustrated in his work German Romanticism. He also created a literary *genre,* the *novelle.* It is difficult to translate this word into English. It has a certain relation to what we call the *short story;* but the novelle aims rather "at complete discussion of certain phases of life than at connected action." We can only anglicize the word. But Tieck is probably most widely known as the brilliant translator of Shakespeare.

Professor Zeydel's work is so thoroughly done that it is almost a history of German literature for the last quarter of the eighteenth century and for the first half of the nineteenth. But this work is important for us since it fills in the literary and cultural background out of which America developed.

CHARLES A. HAWLEY.

Upton Sinclair and God

WHAT GOD MEANS TO ME. *By Upton Sinclair. 140 pp. Pasadena, California, Station A: Upton Sinclair. $1.00.*

Upton Sinclair has found time, amid multifarious political and literary duties, to write a fearless, fascinating and fertile little volume on his religious faith. The author of the sensational *Profits of Religion* is not unexpectedly revealed in these pages as a sincere and devout believer of the mystical order—not unexpectedly, we say, for the savage iconoclast is usually found attacking the church only because ecclesiastical policies and practices so outrage the inner spiritual convictions of his nature.

Sinclair's religion, as here stated in easy, popular form, is a sort of non-technical compound of Henri Bergson and William James. He finds a creative impulse and power within the life of man—a source of spiritual being which can freely will and progressively achieve. He must believe that this soul or spirit of man's own life springs from some cosmic source, for in the universe as well this creative power is manifest. He more than once compares individuals with bubbles floating on the surface of the deep—each separate, yet all made one by the single element from which they arise and in which they live. Any conception of materialism, when matched with man's own conscious experience, falls as dead as its own concepts. Sinclair is at bottom an agnostic as regards any final or complete knowledge of ultimate reality, but of God and the soul he feels sure by reason of what as human beings we feel and do.

It is James' pragmatic test of truth which brings conviction to Sinclair's faith. For he finds, as James found, that this faith, this "will to believe," *works.* It is in an endeavor to demonstrate this fact, or at least to elucidate it, that the author writes many of his most delightful pages in survey of such phenomena as clairvoyance, telepathy, spirit writing, faith healing, fire walking, etc. Sinclair is no merely credulous observer in this wierd field. Rather is he an eager inquirer, striving to discover, in his own experience and that of others, what these things mean. He is insistent that they have much to do with God and his presence in man's life upon this earth, and he makes out a convincing case for research in this field to match that carried on in fields long since taken over by science.

The closing pages of this volume are a concise and yet eloquent statement of religious belief—almost a creed. Upton Sinclair has faith in a personal God, who is at once a God of freedom, mercy, justice, and love. Here, as elsewhere in the book, the social vision is not lost, for this God is "in the hearts of human beings, fighting for justice." "Those who serve God truly in this age serve the ideal of brotherhood, of helping our fellow-beings, instead of exploiting their labor, and beating them down and degrading them."

JOHN HAYNES HOLMES.

Seed Sermons

TEN-MINUTE SERMONS. *By Lewis H. Chrisman. 244 pp. Chicago and New York: Willett, Clark & Co. $2.00.*

This little volume contains as suggestive a group of live messages for our day as we have seen. There are seventy-seven little "seed sermons," ranging from one and a half to four pages only. An expert in packing much into short space, Dr. Chrisman constantly calls upon his readers to help usher in the new order, with war forever banished. Equally keen is his insight into the psychological problems of individuals, attested by "The Grasshopper Complex," "The Fear of Truth," "The Tragedy of the Second Chance," and "The Parable of the Swindling Manager." The messages are warm, splendid in their insight, and not only will be helpful to many ministers, but should prove an inspiration to a wide group of interested readers. An especially fine little book to take the place of the older type of daily devotional manual! Much less than ten minutes is required for the reading of each message. One each morning, on which to meditate during the day, will furnish a fine tonic for human spirits.

GEORGE MAYCHIN STOCKDALE.

Correspondence

The Veterans of Future Wars

Editor of UNITY:

A thousand-gun-salute to that brilliant Princeton brain which conceived the idea of organizing the Veterans of Future Wars, and the short-lived sister organization, the Gold Star Mothers of the Veterans of Future Wars!

It's a twentieth century "Don Quixote" packed with the dynamite of "war babies" turning the guns of ridicule on the goose-stepping, gun-toting generation which splashed through the biggest blood-bath in history—and emerged crying for more!

When the Ford Peace Ship sailed to end that orgy of destruction through a Neutral Conference for Continuous Mediation, the "international anarchists" (to improvise on a phrase from G. Lowes Dickinson) presented the peace pilgrimage as the great comic interlude of their four-years' spectacle. Militarism had won. The Ford Expedition will serve future generations as a study in magnificent failure.

Twenty years later, militarism triumphantly astride a prostrate world, is again threatened in its security. A handful of potential cannon fodder, organized as Future War Veterans, has laid hands on a deadly weapon which threatens to engulf the hitherto invincible strongholds of the professional murderers and their patrioteer subsidiaries.

But the Veterans of This and That, the Sons of Such and Such, and the Daughters and Mothers of So and So can't take it! They know that when they go down, theirs, unlike that of the Ship of Peace, will be ignoble defeat.

They realize that stripped by merciless satire and ridicule of their tinsel, their flag-waving, and their lip-service to the tenets of human liberty and progress, men and women everywhere will see them and their cohorts for what they are—dealers in death and destruction.

The National Commanders of Veterans of Future Wars need not create a separate organization for their women. Because since 1929, the majority decision of the Supreme Court in the Schwimmer Case makes it also obligatory for women to bear arms in defense of the Constitution (a thing which no other civilized nation has yet required).

Of course, I personally have nothing against women being protected both ways—as future veterans themselves, and as mothers of future veterans.

May I also suggest that this mobilization for a satiric war on War adopt as its battle cry the slogan, "Remember the Peace Ship!"

EDITH WYNNER.

New York City.

Hearst and Landon

Editor of UNITY:

Hearst is pushing Landon's candidacy with all his might. To some of us, this sinister fact outweighs anything good that may be said about Landon. If Hearst wants him for President, no one else should want him except people who are in sympathy with Hearst's general policies.

C. P.

Boston, Mass.

The Law of Love

Editor of UNITY:

Dr. William Temple, the Archbishop of York, has declared that "the law of love is not applicable to nations consisting in large measure of unconverted or very imperfectly converted citizens." UNITY herewith offers a prize of the handsomest and most expensive Bible published by the American Bible Society to any one, subscriber or non-subscriber, who will point out the Scriptural passage upon which this Christian pronouncement is based.—UNITY, *March* 16, 1936.

Scriptural passages which warrant the belief that the law of love, the love of God, is not applicable to nations in large measure unconverted.

"And ye shall spoil the Egyptians. . . . And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt. . . :" Exod. iii and xii.

"The Lord will have war with Amalek from generation to generation." Exod. xvii, 16.

"Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids." Lev. xxv, 44.

"And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities." Num. xxi, 3.

"And the Lord spake unto Moses, saying, Vex the Midianites and smite them." Num. xxv, 17.

"When ye are passed over Jordan into the land of Canaan, then shall ye drive out all the inhabitants of the land from before you. . . ." Num. xxxiii, 51-2.

"And thou shalt consume all the people which the Lord thy God shall deliver thee." Deut. vii, 16.

"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them." Deut. xx, 16-7.

"When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee." Deut. xx 10-11,13, 15. "And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations."

"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God." Deut. xiv, 21.

"And the Lord said unto Joshua, See, I have given into thine hand Jericho. . . . And they utterly destroyed all that was in the city." Josh. vi, 2-21.

"And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand."

"But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee." Deut. xx, 17.

The law of love was not to be applicable to thirty-one nations less converted than the Israelites.

If UNITY decides that the conditions of the offer have been fulfilled, please remember that what I need is a concordance Bible; or a concordance alone will do as I have several good, or bad, Bibles.

WILLIAM FLOYD (Heathen)

New York City.

[NOTE: The "Board of Judges" has unanimously decided that this reply, interesting and telling as it is, does not meet the terms of the offer. The Archbishop of York, distinguished Anglican churchman, was obviously speaking as a Christian, and referring thus to the Christian "law of love." We used in our note the phrase, "Christian pronouncement"! The challenge, therefore, was obviously directed to the New Testament, and Mr. Floyd's scriptural passages are all taken from the Old. Editor.]

When the Stein Is on the Table

Editor of UNITY:

The coming 550th anniversary of the University of Heidelberg, reviving the old scholastic traditions, will hold a poignant interest for all, though many will feel unable to participate in what were formerly joyous reunions from all over the world—before the Great Blunder—and sadly deplore lost ideals of academic freedom. The marks of wreckage on the old masonry, left from the invasion of Louis XIV., remained as honorable scars, but the degradation following 1914-1918 wrecked its soul.

It is well for us to deeply cogitate the fascist tendency aimed at our own teaching profession; tendencies that are equally conspicuous within schools and universities, as well as the illiterate legislation that is being fostered by powerful interests from without. It is well, also, for us to deeply cogitate—while we protest tyranny over the mind of man abroad, and throw our missile on the ignominious pile—that but for our entering into physical combat when the war was at a stage that made peace parleys inevitable, with its ensuing settlement in Europe's local jurisdiction, the devastating problems that we have gone through since would not have befallen us.

Old Cambridge and Oxford are not likely to send representatives, and Prof. Gilbert Murray states that English universities must stand together, or be of little weight in the matter. Oxford proposes to send a Latin funeral eulogy on the glory that has departed, and recalling the famous days of old Teutonic leadership. Along with Heidelberg other nations have put themselves outside fellowship by drastic dismissals of teachers and students on grounds of race and politics. While no nation in the past has clean hands, this "precedent" is no longer to be a sacred legalism; we are to search out and determine upon a better order of living for the race. Last year the International Federation of University Women courteously declined an invitation to meet in Berlin, and excluded from membership any national association which refused to admit members on grounds of race, religion, or political opinions. Conditions in countries under any form of dictatorship show in recent years great "danger to the goddess of truth in too close an alliance with the god of state." Churches that have won their way to safety, "out of great tribulation" in the past, should be alert at the imposition of an oath-test for any qualification outside that of government, and recall the patient, unrelenting work of Thomas Jefferson in Virginia, for religious tolerance and freedom of inquiry into all that is involved in the quest for spiritual and economic happiness of his fellowmen.

WINIFRED B. COSSETTE.

Cambridge, Mass.

Cincinnatus in Seattle

Editor of UNITY:

This is March 10. Seattle has been holding a municipal election. The marvellous voting machines have been clicking from 8 A. M. to 8 P. M.—about 150,000 times—and now at 10 P. M. the results are known and are being broadcast to the city. A "Primary" was held two weeks ago, when anyone could "run"! In fact, there were seventeen "runners" for the mayoralty! All that was necessary was to put up the filing fee of $75. There were a dozen or more running for the Council, which is a body of men and women, nine in number, all chosen by all the citizens. The ward system was abolished years ago. About that time Seattle also established by law the principle of non-partisanship in municipal elections.

Seattle was the first large city to have a woman mayor. It worked well. Seattle also had the first general strike in the country. It stands to the front in ownership of public utilities, like street cars, power and lighting, free garbage system, etc.

This election has been noteworthy in the entrance into the affairs of the city of what is called the "Order of Cincinnatus." This is a Seattle product. It was organized by nine men in September, 1933. It is made up of "young men and women"; dues are only a dollar a year. It now has a thousand members. It is a group that picks out "good" candidates for various offices, and gets behind them to land them in the chosen positions. It calls itself a "movement" which it is hoped will capture the State and then become nation-wide. It already has a National Commander of the Order, Ralph B. Potts, who chances to be a prominent Republican.

The slogan of the Order is "honesty, efficiency, economy." Candidates need not be members of the Order. Candidates are, however, picked by those who are members of the Order. The ambition of the Order is to clean the City Hall of "politicians."

The Order holds that contributions over $50 should not be received in campaigns. Also, that a statement of expense by candidates must be rendered. It holds that public cars should not be used for private uses, that there should be centralized buying of city materials. It holds that police work should be centralized and thus made more efficient. The Executive Board of the Order is composed of two Catholics, one Jew, and six of other religious faiths. Many fear in the "Order of Cincinnatus" the coming of what will effectively be destructive of our non-partisanship principle, which they feel is of great value. Is the Order an incipient "Tammany," which squints "loudly" toward Fascism?

10 P. M. Sufficient returns have come in to show that the Cincinnatus candidates are defeated. The city is probably "saved" from the "Order of Cincinnatus," and that "movement" will doubtless go the way of similar movements—fade away! Must this ever be our fate!

SYDNEY STRONG.

Seattle, Washington.

An Easter Thought

I am the worm
That dared to dream
A dream beyond belief—

I am the worm
That made a bed
And lay in a silken sheaf—

I dreamed it deep
And I dreamed it true
That a worm could rise and fly—

That I would awake
A flying flower
In a blowing heaven of sky.

MARY WHITE SLATER.

The Field

(*Continued from page 42*)

ciple to the whole territory of the United States, so that it may become the pioneer nation in disarmament as it was in democracy. It is their belief that, disarmament once effected here, the United States would become the safest country in the world, and that our example would kindle in other lands a like will to peace.

II

Why Not Disarm Now?

TRACY D. MYGATT

It is obvious that if we had no shrapnel, poison-gas, bombing-planes, submarines, dreadnaughts, soldiers, we could not fight. And since war is admittedly evil, it sounds as if we should have taken a great step forward into the sunlight.

But now comes the catch. The rest of the world, militarists say, will not disarm also. And therefore, because they desperately fear Japan, Germany, England, we also in the United States continue to do wrong, and bemoan the fact that we cannot do otherwise. All of which seems to us of the Women's Peace Union (4 Stone St., New York), wicked, dangerous, and extremely silly logic. For if the little boy next door tells a lie, we do not teach our own little boy to tell a bigger lie, but the truth. And whether the little boy next door is reformed by such a method or not, we believe that the main point is to have our own little boy act rightly.

Now by this simplest of analogies we hold that it is up to our country to do right, irrespective of what any other country does or does not do; up to us to abolish our armed forces, and to use the gigantic sums thus accruing, on the more abundant life of which we stand in such urgent need.

"But," you may object, "that would be all very nice if the other countries would let us alone! But isn't it better to be hungry and sick and illiterate, as so many of us are, than to be bombed off the face of the earth?" Well, even if you do not believe, as we do, that war is murder, perhaps you can repudiate the war-method as hopelessly inexpedient. *For in modern warfare there is no sure defense.* The more truthful of the preparedness advocates admit this. They admit that with the development of poison-gas, of germ- and air-warfare, all that any country can hope to do is to inflict atrocious injury on the "enemy" country.

A bitterly satiric cartoon in a French pacifist paper shows a terrified woman clutching a baby and small child in her arms while the bombing-plane roars overhead. A General, a bit to one side, is seeking to calm her with words whose logic she appears to find strangely chilly and irrelevant. "Don't you worry!" he consoles. "If they get your children, we'll get theirs!"

And there, in a tragic nutshell, is the whole appalling truth of defense by arms. If they get our children, we'll get theirs! And presently there will be no children for anybody to "get," while the world that God made for us so green and fair, the world that now houses statues and paintings and cathedrals and music of a glorious and irreplaceable genius, reverts to chaos and madness.

It need not be so. It will not be so, if we meet madness with sanity, greed with generosity, hatred with what someone has called the strategy of love! For so, with the refusal to bear arms, and with the outlawry of war by constitutional amendment, sponsored ever since 1926 by Senator Lynn J. Frazier, of North Dakota, we shall indeed be blazing the trail to peace. Note the text of Section 1, Senate Joint Resolution 6:

"War for any purpose shall be illegal and neither the United States nor any State, Territory, association or person subject to its jurisdiction shall prepare for, declare, engage in, or carry on war or other armed conflict, expedition, invasion, or undertaking within or without the United States, nor shall any funds be raised, appropriated or expended for such purpose."

Fantastic? Hyper-intellectual? Mad? Profoundly we believe that with this amendment enacted we should become the safest country in the world. We believe that our example would kindle in other lands a like will to peace. Starving Japanese, bowed under the burden of their jingoes, would revolt against their government, and enact like disarmament. For goodness and courage, like wickedness and fear, are contagious. And bear in mind that in disarming ourselves, we should in common sanity have passed measures of international justice and goodwill.

And if this rests on faith and not certain knowledge, should that disqualify its validity for Christians? Again the world must note that at every step the disasters predicted by pacifists in 1917 have come to pass. The "war to end war" has resulted, just as we said it would, in even vaster areas of militarism and impending war. Negatively, at least, we pacifists have proved our point. But if we disarm, granted, for the sake of argument, that we should be invaded, the worst of the destruction wreaked upon us would be slight as compared with that of war. The invaders could not enslave a nation of one hundred and twenty millions of disciplined, non-cooperating, constructively-resisting citizens. Peace would come, and not the savage travesty of peace which the terrified world knows today.

Wars will cease when men refuse to fight. Wars will cease when men refuse to permit their country to use the weapons of hate instead of the strategy of love—when men put Christ above Caesar. God speed that day!—*Presbyterian Tribune.*

Die Erfülling —an Austrian Magazine

In Vienna, about a year ago, the first number of a review was published, which, by its ethics and its noble tendency, ought to secure the interest of every decent-minded person regardless of nationality and creed.

We allude to the review, *Die Erfüllung*—"the fulfilment"—published every other month by a Roman Catholic priest, Chaplain Johannes Oesterreicher.

To the first number, His Eminence the Archbishop of Vienna, Cardinal Theodor Innitzer, wrote some words of introduction throwing light upon the plans of this publication which, in this confused and gloomy time, intends to be "a voice of the spirit and of truth," and to strive "to render the Jewish question visible as a religious question both to Jews and Christians."

The editor himself indicates as his purpose "a meeting of the Jews with the spirit of Jesus Christ, and a meeting of the Christians with the mission of Israel." A number of well-known scholars contribute to the attainment of this object—theologians and historians, but also natural scientists and poets.

Of particular importance is the sixth number of this paper, which has just appeared. In a most significant article, "Hominem non

habeo," its author, Chaplain Oesterreicher, faces the disastrous Nuremberg legislation of September 15, 1935. "In the name of justice," "in the name of the spirit," "in the name of the gospel" and "in the name of the Church" he protests against the violation of every divine and human right, of morality no less than reason. The spirit is summoned to fight against matter; against blood, the supremacy of which drags man down to the level of the beast. Not the worthiness or unworthiness of the Jews or of Judaism is in the balance, but humanity and its dignity. "*Man* is God's favorite, and not the Greek, the Roman, the Celt; *man* is the crown of creation, the master of every creature to whom the whole earth was given as a fief that he may administer it and stamp upon it the seal of his spirit, and not the German, the Frenchman, the Englishman; *man* is my fellow-creature, to whom the love of the good Samaritan is given, and not the Aryan or the Jew."

This rousing article is followed by the "Dialogue" of the poet Karl Borromaeus Heinrich—a dialogue between God and man. We would also mention the interesting correspondence, "The Jews and Socialism," and the report on a Swiss manifestation against the Nuremberg laws, in which His Grace the Bishop of St. Gallen took part and whose greeting serves as a preface to this number. By using words of the Holy Gospel, he refutes the frenzy of blood and race, and declares: "Again and again we must raise our voice against the persecution of any people and above all of the Jews, not only in the name of humanity and in the name of charity, which condemn any kind of racial mania and mortification of our fellow-creatures, but also for the sake of the deep roots of the doctrine of salvation and the connections existing between Judaism and Christianity."

E. B.

Berkeley Clergymen Oppose Plan for Residential Discrimination Against Non-Caucasians

Two clergymen and three university professors today took steps to halt the so-called "Covenant plan" for residential discrimination against non-Caucasians, which has been spreading rapidly here.

The group of objectors, who are also property owners, headed by Dr. Oswald W. S. McCall, pastor of the First Congregational Church, and including Rev. Hugh T. Dobbins, moderator of the California Synod of the Presbyterian Church, signed a letter in which they declared that they favor "covenanting" only as to standard of buildings which may be constructed in Cragmont but not as to the race of people who shall occupy them. The letter said in part:

"Race prejudice thrives in confused thinking. We doubt if a Tagore, a Gandhi, a Kagawa, or any one of the statesmen, literati, or princes of India or Japan, or of any non-Caucasian people, would be resented if they elected to live among us in Cragmont. Our dislike for undesirable types is not racial but cultural, and we should think again concerning what precisely it is that our people do want to exclude. If lines must be drawn at all let them be drawn culturally, damning no man upon the accident of his birth, claiming nowhere any race's inherent superiority but raising a cultural barrier which is against no class or race but only against undesirable types."—*N. C. J. C. News Service.*

Resolution Passed at the Executive Committee Meeting of the Federal Council of the Churches of Christ in America

The Executive Committee of the Federal Council of the Churches of Christ in America, having heard from representatives of the American Christian Committee for German Refugees of its work on behalf of thousands of Christian victims of the intolerance of National Socialism, records its deep concern over the plight of these brethren in dire need. Generous efforts — in large part successful—have been made by political, labor and Jewish organizations outside Germany to befriend their respective groups among the exiles. For Christians alone among the refugees almost nothing has been done. The Council learns from its European correspondents and representatives of the growing burden that this problem has created and of its distressing human aspects. It therefore welcomes the knowledge that responsible Christians have organized to secure financial aid for the alleviation of suffering and the rehabilitation of those who have been rendered homeless by treatment which outrages every instinct of Christian brotherhood and the common standards of humanity among civilized nations.

The Federal Council's Executive Committee commends this undertaking to the churches.

Wanted

Young man, 26, convalescing from nervous breakdown, desires information as to a quiet, comfortable inn (not a sanitarium), convenient to outdoor recreations and located in a community free from racial prejudice. Address "Unity."

Forthcoming Articles in Unity

Renaissance on the Campus
W. Waldemar W. Argow, II

Peace Through Insurance
Ramsden Balmforth

Citizens of the World
Virginia C. Gildersleeve

Basic Plan for Economic Security
Joseph Ernest McAfee

Icarus Folds His Wings
Harold P. Marley